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nothing to show that they had long been in the Saskatchewan region. All that is certain of their previous past is their closer relationship to the Arapaho than to any other tribe; and the origin of the Arapaho is equally obscure, except that it is certain that, if they came from the north and east, it was a long time ago. Of the Gros Ventre it can only be said that, while related to the Arapaho and regarded by them as almost politically a part of themselves, they were far separated from them when first known, with them for a short time later, and again separated, and in contact and alliance with another much more distantly related Algonkin branch. Their habitat in a hundred years has been successively near the Saskatchewan, the Platte, and the Missouri. There is nothing to show that such variability of affiliation and location within the culture region of the Plains has not been characteristic of their previous history.

The Gros Ventre call the tribes near them by the following names: Arapaho, hinan'ăn (in Arapaho, hinanaci-na"); Cheyenne, itisón, "scars" (itisó", "a scar;" Arapaho name of the Cheyenne, hitaciina"); Cree, na"tsa", "rabbits;" Ojibwa, djinhuna"tsa", "Lower Cree;" the three Blackfoot tribes, waotä"nixtääts, "black-feet" (a Blackfoot, waotä"nixtänin, "black-foot-man;" a Piegan, tsä"t'; the Bloods, ka"winähaä"); Assiniboine, na"djincihin; Sioux, na"wina"djinci, "Below-Assiniboine" (in Arapaho, nä"tinci, "a Sioux"); Crow, hounen, "crow-men;" Minitari, wuxnokayan, "—lodges;" Shoshone, sósóuyänin, "snake-men;" Bannock, waotä"nixiinin, "black-men" (in Arapaho the Ute are called wootänähiçi, "black"); Flathead Salish, kankaääänin, "flathead-man;" Nezpercé, tanüibats, "pierced-nose" (Arapaho tanüibääçi is the Caddo). Two tribes to the southwest or perhaps west, which have not been identified, are the wasoi"hiiyeihits, "grass-dwellers," who live in houses of grass or brush; and the na"wuxa-anübiina"ts, "fish-eaters."

The Gros Ventre were divided into groups similar to those of the Blackfeet and Sioux. The names of these bands were nicknames, and in no way totemic. As there was prohibition of marriage within the band, the name "clan" is, however, applicable to them. Descent was paternal and a man belonged to his father's band; but the prohibition of marriage extended also to his mother's clan, all the members of both the father's and mother's clan being considered relatives. Each band seems to have had a recognized head or chief. During the winter the tribe broke into smaller groups, consisting of one or perhaps more clans, which followed the buffalo, and camped chiefly in the timber. There corrals were made for the horses at night to prevent their being stolen by war-parties. When summer came, the clans joined and camped together in the large camp-circle. In this, the opening of which was toward the east, the different bands had definite

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places. Beginning at the eastern opening of the circle, and going southward, westward, northward, and eastward again, the order in which the clans camped was as follows:—

1. Frozen, or plumes.
2. Those-who-water-their-horses-once-a-day.
3. Tendons.
4. Those-who-do-not-give-away, or buffalo-humps.
5. Opposite (or middle) Assiniboine.
6. Ugly-ones, or tent-poles worn smooth (from travel).
7. Bloods.
8. Fighting-alone.

Other names of clans, whose location in the camp-circle was not ascertained, and some of which, perhaps, are second names of clans enumerated above, are:—

Dusty-ones.
Coffee.
Weasel-skin head-dress.
Ka'hutyi (the name of a chief).
Poor-ones.
Berry-eaters.
Torn-trousers.
Gray-ones, or ash-colored.
Breech-cloths.
Night-hawks.

Anecdotes referring to incidents that are usually ridiculous accompany these names. The Smooth-worn-tent-pole people were so called, because the ends of their tent-poles, used as travois, were worn smooth from much travelling. The Tendon clan was so called, because one of this band had said that the tendons in the neck of a buffalo were good eating. The Frozen-people were so called, because, when they had hungry visitors in winter, they gave them frozen meat. Those-who-water-their-horses-once-a-day are said to have followed this practice so that their horses would gain flesh more quickly. The Opposite-Assiniboine, like the Assiniboine, were said to have had few horses, and the Fighting-alone were very warlike people. Those-who-do-not-give-away-without-return were considered stingy, and the Ugly-people were said not to have painted their faces.

FOOD AND HUNTING.

Like most of the other tribes of the Plains, the Gros Ventre subsisted almost entirely on the buffalo, and their culture depended to the usual degree upon this animal. The following scattering notes were obtained regarding the hunting of buffalo and other animals.

Buffalo enclosures used to be made of trees and forked limbs set in the ground in a half or three-quarter circle below a vertical bank. Extending over the country above the bank, a long chute of two rows of stone monuments was erected, behind which sat men. Other hunters drove the buffalo into the chute. Those behind the piles of stone rose up as the buffalo